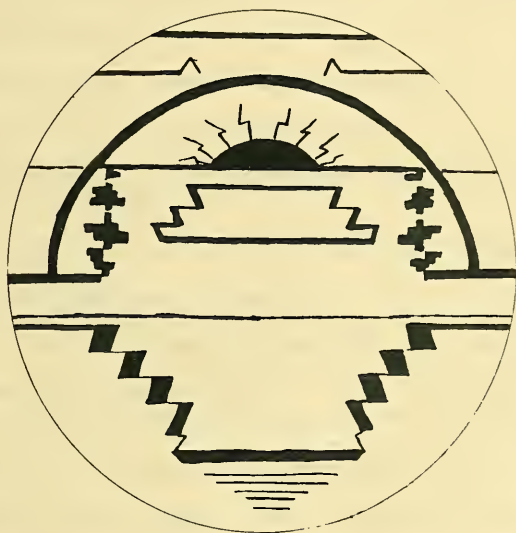


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INDIANS AT • WORK



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MARCH 1, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D. C.



I N D I A N S A T W O R K

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Volume II

Number 14

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To legislate and to appropriate money are the main functions of Congress, but scores of times, in the last decade or two, Congress has acted as an investigating body, and in some cases the results have been of great, even unique, importance.

When an investigating committee holds hearings, the aggressive prosecution of questioning and of cross-examination are appropriate and necessary. It does not indicate that the investigators have a merely destructive or hostile intent. The work of any branch of the Government stands to gain from searching and, if hostile, then hostile, investigation.

The present subcommittee of the House Committee on Indian Affairs is hearing complaints. This subcommittee may or may not be friendly to the present administration or its policies. This makes no difference. To let the complaints be voiced, and to demand adequate answers to them, is the right thing and it is certain to do good.

It happens that I was consulted by a member of the Committee, Mr. McGroarty, in advance of the time when he offered his resolution setting up a complaint-hearing committee. I urged him

to press the resolution and to make it as inclusive as possible.

To date, two principal matters have been dealt with by the subcommittee. One is the question of the intent of Congress with respect to Section 18 - the referendum section - of the Indian Reorganization Act. Involved with the moot points of Section 18, are the requirements of Section 16 and 17 of the Act, which seem to make necessary an affirmative vote of a majority of eligible voters of a tribe before a self-government constitution or a corporate charter can become effective.

The Solicitor of the Interior Department has ruled - correctly, in my opinion - that the three sections do all contemplate a yea or a nay vote by a majority of the total of eligible voters. A different policy had been urged upon Congress by the Department, and it may be that the debate over legal construction will be resolved through amendments which will state that the majority of the vote cast shall prevail, on condition that the turnout of voters at the election represents a minimum percentage of the eligible vote - say forty or fifty per cent.

The investigation has now moved to its second chapter, and at its last three sessions complaints were heard, directed against the management of the Klamath Reservation by Superintendent Crawford and by the Indian Office generally. At this writing, Superintendent Crawford is testifying in rebuttal, and Mr. Robert Marshall, the director of Indian forests, has testified briefly, and I have testified briefly. The Klamath Reservation in Oregon

is one of the hardest jobs in the Indian Service for any Superintendent. Wade Crawford, appointed Superintendent in May 1933, is himself a Klamath Indian. Before this chapter of the hearings is finished, it is hoped that the subcommittee may have developed a view as to long-range policies for the Klamaths and their property, as well as an understanding of many controversial details.

The hearing of complaints and of replies to complaints is, of course, only the start of any real investigation. For example, the Senate's Indian Investigating Subcommittee not merely heard complaints; it searched all contemporary records and historical records; and it formulated a number of policies which later were put across into statutes. Indeed, the foundations of the Indian Reorganization Act were laid by that investigating committee. No doubt, the House subcommittee will move in like fashion toward policy questions. And there are many policy questions yet unanswered, which cannot be answered unless Congress itself answers them.

* * * * *

The Chippewa Indians, who are now proceeding to organize in their cooperative association, propose that \$150,000 of their tribal fund shall be used to buy up the entire wild rice crop next summer.

The Chippewas have a monopoly of the wild rice industry, but the individual Indian who gathers the rice receives six or

seven cents a pound, and the consumer buys it for sixty, seventy, or eighty cents a pound. Through buying from its own members the entire crop, and then marketing it in their behalf, the Chippewa cooperative organization will get thirty cents, forty cents and perhaps fifty cents a pound for those who gather the rice.

Here is a simple and easy example of the cooperative undertakings planned under the Indian Reorganization Act, and waiting to be financed from the revolving loan fund, from tribal funds, or from special appropriations.

* * * * *

Indians and Indian Service workers need not, I believe, be disturbed by press reports that the Indian Reorganization Act may be in danger. It is a good thing, not a bad thing, that members of Congress, including members of the Appropriations Committee, insist on being shown, when it comes to the merits of the new policy. In the nature of the case, there is much that cannot be proved, but only shown to be probable. Congress could not, last year, appropriate the funds authorized by the Act; therefore, the most striking creative results of the Act are still in the future.

Because the Act grew out of dominant necessities, and opens the way to a future for the Indians, it will not be repealed, or mutilated through amendment. The common sense of the legislative branch can be relied upon.

JOHN COLLIER

Commissioner of Indian Affairs

THE HANDMADE EDUCATION OF MEXICO

(Notes From A Talk By Catherine Vesta Sturges Given At The Southwestern Field Conference On Community Work, August, 1934)

....The thread of my thought is the realization that the life-situation, the life-effort and the life-expression of the native American race-groups are a living part of the social whole of which we are a part. We are part of it as Americans, here within the confines of the Southwest which this conference represents; within the wider confines between the four big waters of the Atlantic and the Pacific, the Great Lakes and the Rio Grande; and within the still farther confines between Behring Straits and Little America.

Through the circumstance of having my lot cast for a number of years with that of the people of Mexico, within whose life lies the, at present, most potential segment of the Pre-Columbians, I came to know a great cultural dynamic of their make-up, which I will call "hand power", for lack of a better word, although it is not a well-shaped handle by which to take hold of what I am trying to express.

What I wish to talk with you about is the power of a type of life in which the direct relation of man to the dynamics of the universe has not been destroyed.... Probably no white man present has escaped bewildering loss of security nor escaped hav-

ing to stand by, helpless, and see loved ones suffer from the disastrous results of our having put too many - I do not say all - grain elevators and stock exchanges and real estate offices between ourselves and the land; of our having invented too many - I do not say all - smart devices and set them going, and having worshipped our own smartness.

It is this other kind of power, which I came to know deeply in being an integral part of the life of Mexico, that I would like to bring into sentient juxtaposition with the realization which we all have of the insufficiencies of our own present culture.

Soil erosion science and forestry tell us that unbalances in relation to physical environment can be at least partially restored. What I experienced in being part of the life of Mexico for a number of years has suggested ever more strongly to my mind that deep-reaching cultural contact with the great body of Pre-Columbians throughout the Americas can help restore the psychical unbalance which our disturbed cultural state produces. I believe it is for that reason, rather than for ignorant or morbid curiosity, that throngs of visitors come hungrily to the festivals of our native American groups in the Southwest; and why we feel the hunger to have and to keep about us in our homes the beautifully conceived textiles, the silver and turquoise sentimentally formed by the hand, of patterns that are a story deep into the past as well as bold

projections into the future; and why we long to be able to feed our mind on the memory of beautiful garb beautifully worn, and of an unhurried composure of demeanor and freedom of soul so rarely to be seen in our own life that we hardly understand it.

What I began to see in Mexico gradually become convincing to me as I noticed that many intelligent dwellers, visitors and students, American and European, saw it in the same way. Even in a period of residence of only a few weeks one becomes aware that one's every day is being filled with beauty that gives a feeling of inner wholeness like a symphony composition or a poem, and which one is wont to seek through such forms, apart from the daily flow of life, and in fact as a respite from it.

But there one becomes aware of the living presence of the thing in the markets and kitchens full of shapely earthen pots, bowls, and jars; in the rich inventions, rhythms and color in woven garb. It flows in the speech of the people. It may well out in humor or in loveliness in spontaneous, unnamed song from any heart anywhere, at any time, in the midst of work or joy or suffering. It is the unconscious capacity for direct creation which is the life-dynamic of the individual and of the social whole in that life-abounding, beauty-abounding, work-abounding land.

In the years which I shared the fortunes of the people's educational movement which evolved with the developments upheaved by the ten years' social revolution in Mexico, the realization

deepened with me of the power of this capacity for direct creation. However, it was through the great comprehension of it in the mind of Don Moises Saenz that I measured to my own understanding the depth, the volume, the pull of it as a human and a social dynamic in the life of his people. Under the leadership of this devoted educator it was my privilege to work during the eight years in which his hand was shaping much of the growth and change surging into being through the medium of education in the life of Mexico. This capacity of direct creation he constantly sought to understand more deeply and to interpret back to the people in the midst of the confusing shifts of values which they were experiencing.

Upon a certain occasion the conversation turned on the importance of an organization-nexus, with commercial potentiality, through which the capacity for creation among the people could be more purposefully realized and the power of its currents measured and controlled, instead of being ever-increasingly subject to capricious and devastatingly superficial circumstances and influences. Through the conversation ran an outreach of mind for a term which would conceive that organization as arising out of the immeasurable power lying back of direct creation by the human hand in the life of that people.

How deep back in their experience it lies, we will wait for history and anthropology to tell us. The brilliantly assimilative genius of the virile barbarians perceived it, who poured in

from some far north through the western mountains and, in the Nahuatl tongue of which the "mexicano" of the Aztecs was the latest and purest, gave the name of "Toltecas", "Makers" to the marvelous race of builders and artisans whose cities they invaded and whose life they biologically and culturally absorbed in the succeeding centuries that led to final Aztec dominion.

Faint and far as is the idea in so remote a telling as I am able to give you, nevertheless I hope it has conveyed to you something of a sense of the depths of human experience out of which flows the ability which I came to know in Mexico to lay hold with the bare hand of whatever is to be mastered. In the moment remaining I wish I might convey also an idea of the versatility of direction of which it is capable.

A fact within our own immediate and recent ken will help us to approach this point. The stimulatingly creative design of Norman Bel Geddes is a well-known fact to us. A recent issue of the Literary Digest carries a description of a design for a floating landing for airplanes at the Battery which is of a piece with the structural genius which makes the characteristic dynamic nature of his creation in the field of theater art.

This fact seems to me closely parallel to a fact which I heard Diego Rivera relate to a group of workers in rural education of which I was one of the listeners. He was urging us to make the most of the capacity of the people for direct creation

and trying to impress upon us that this capacity in the people was an inborn talent. To illustrate his point he told, among other instances, of a Mexican workman in a sugar factory who took down, adjusted and set up successfully, a costly piece of machinery which the owner thought he would have to abandon for lack of means to send to Europe for the services of an expert mechanic.

As that natural artisan did with the machine, so did the improvised train crews who took over and, in an incredibly short time, learned to run the trains during the revolution in Mexico when the roads, which previously had been almost entirely manned by American and English crews, were seized by the government. In their being, as in the being of the toiler in the sugar factory, flowed the Toltec genius, and the tremendously unconscious assurance in applying power of mind directly to the mastery of force and form and the satisfactions of the needs of use and beauty.

THE "CHRISTIAN ADVOCATE" QUESTIONS LIBERTY OF CONSCIENCE FOR INDIANS

We reprint on page 13 a letter from a missionary, published in the Pacific Edition of THE CHRISTIAN ADVOCATE, January 24, 1935.

Underneath Mr. Chase's letter, on page two of THE CHRISTIAN ADVOCATE, there is a direction to the reader to see the editorial on the subject. .

The editorial, which is the "leader" in the January 24 ADVOCATE, is titled "On Neutrality in Religion". How does the editorial deal with Mr. Chase's facts and arguments?

Thus:

The editorial quotes another missionary: "Moreover... in its passage the bill (Wheeler-Howard Bill) was modified temporarily 'so as to leave those sections of the bill that deal with the religious life of the Indian for further consideration'". (Italics ours).

Thus what the Administration is doing or not doing, and what the Wheeler-Howard Act does or does not do, is waived; the ADVOCATE falls back upon the original Wheeler-Howard Bill for its argument.

What of the original Wheeler-Howard Bill? What are the sections of that bill "that deal with the religious life of the Indian"?

The original Wheeler-Howard Bill contained the following sole reference to this subject. In Title I., Section 3, it required that when an Indian community receives a charter, "such charter shall guarantee the civil liberties of minorities and individuals within the community, including the liberty of conscience, worship, speech, press, assembly and association".

The above, and nothing else, is the reference of the original Wheeler-Howard Bill to religion, or its connection with religion.

It should be added that this single reference is all that the editor of the ADVOCATE requires; since he uses the following words: "Mr. Chase and Dr. Dawber take the position that the new laws are all right because they reserve to the Indian what has always been granted to the whites in this country" (i.e., religious liberty). "That may be good enough for them but it is not good enough for us."

Of course, we cannot meet the apparent desire of the ADVOCATE'S editor. We cannot agree that the constitutional rights, including liberty of conscience, should be denied to Indians.

"BASELESS ACCUSATIONS"?

(The following letter to the Editor of the CHRISTIAN ADVOCATE is reprinted from the January 24 issue of that periodical. The writer, Mr. D. M. Chase, is a missionary to the Indians.)

"I can not avoid a feeling of amazement on the reading of your editorial entitled 'Mexicanizing Indian Education'. An article, and a letter whose sentiments you make your own, which is so pervaded by an obscurantist attitude, I have seldom seen in the ADVOCATE.

"A great deal of the discussion of the new Indian policy reveals a patronizing attitude on the part of the writers toward the Indians. It is constantly assumed, even by otherwise generous-minded persons, that Indians should have no right to religious choice. I am compelled to include our editor in this category because he has constantly assumed that a policy of giving Indians free religious choice is equivalent to denying them Christianity. (Incidentally, do we really have so little faith in our religion as to feel an injustice has been done if the government does not force it upon the Indians?)

"The attitude of Mr. Idres and Mr. Collier is not that of partisan promoters of Christianity. Such attitude would be perfectly proper on the part of a Christian editor or minister, but quite improper on the part of administrators of Indian affairs. However much they may be personally committed to Christianity, they could not properly pursue the partisan policies requested of them by their critics. Now I do not really believe the editor wishes to be unfair. Yet the policies he objects to are nothing more than a neutral attitude toward the Indians' religion. The constitutional right of free religious choice may not have been respected in the past. When Idres and Collier now maintain that right they are called enemies of the Christian faith, and are charged with being determined to paganize the Indian.

"There lies before me as I write a copy of the Indian Service Regulations concerning religious instruction. The official paper opens as follows, 'In the long history of the Indians' relations with the white man, missionaries have furnished a contribution for good, possibly greater than that of all the governments.' The regulations provide that where Indian pupils are to be released from school time for religious instruction a request for such instruction must be 'knowingly and voluntarily' made by the parents. This policy is the one used in our public schools for white children, and cannot be objected to by fair-minded persons. In my own case, for the giving of religious instruction after school hours, I have been given the use of the school building and full cooperation from the teacher, who is a Roman Catholic, and have not been required to secure the consent of the parents.

"The regulations further declare, 'Sunday school exercises may be conducted on Sunday mornings by the employees of the school, but compulsion shall not be used upon the employees to teach at Sunday school, or upon the children to attend it.'

"I quote also from a letter to me from the Superintendent of the Carson Indian Agency, 'I am sure from the tone of your letter that all the work will be purely voluntary on the part of parents and children and that the spirit as well as the letter of the regulations will be carefully observed. May I say that we are very glad to have such work done among our Indian groups.'

"One other point. In your editorial you castigate the Indian Service for its policy of 'Mexicanizing the Indians'. I have read the entire discussion and correspondence in the ADVOCATE and the CHRISTIAN CENTURY, and I can find no justification for pinning this label on the Indian Service. A critic used the term without giving any facts to explain it. Mr. Collier has written nothing which would justify it. In other words, we appear to have been treated to a magnificent assault upon a straw-man by the editor. I, for one, must regret the attitude of your last editorial. I know of no better way to turn men against the church than for church leaders to make the baseless accusations contained in the last two paragraphs of your editorial. Personally, I have complete confidence in the Indian Service in their attempt to give the Indian the right of voluntary choice, not only in religion, but in business and government."

D. M. Chase

Lovelock, Nevada

RULES AND REGULATIONS - UNTANGLING AN OLD SNARL

A comprehensive proposed revision of the Departmental rules and regulations affecting Indian matters is being worked out at the Indian Office.

The regulative powers of the Secretary of the Interior in Indian matters are very broad. From time to time, across a life-time, regulations have been promulgated, usually in a piecemeal fashion. Thousands of regulations and amended regulations exist. There has never been a codification of these rules which, nevertheless, have the force and effect of statute law where not in conflict with enactments of Congress.

This miscellany of regulations deals with health, schools, grazing, timber, leasing, individual Indian moneys, agency procedures, law and order, tribal accounts, and every matter lying around and between the above-mentioned subjects.

The guiding principles in the present re-study of rules and regulations can be stated as follows:

Just as much responsibility as is practicable should be delegated to the Superintendent and regional officers.

Regulations should throw upon the tribes and the individual Indians responsibility as definite and as cumulative as the law and the conditions permit.

Regulations regarding any given function or topic should

be duly considered with regard to their secondary effect upon other, related functions and topics.

If ten regulations can do the work of one hundred, ten are best.

The first draft of a suggested revision of the law and order regulations, with a critique of this first draft, has been sent to the field and to numerous students of Indian matters. As yet, the returns have been interesting but not conclusive.

* * * * *

To Superintendents:

We want INDIANS AT WORK to reach more Indians who are in responsible and influential positions. We want to send it to the officers of tribal councils particularly. You, on each reservation, are requested to supply us the names, titles and addresses of Indians who ought to get INDIANS AT WORK.

JOHN COLLIER

Commissioner of Indian Affairs

NON-RESERVATION TRADE AND VOCATIONAL SCHOOLS

With the approval of the Commissioner of Indian Affairs, a Committee on Non-reservation Trade and Vocational Schools has been set up in the Education Division. It is composed of Miss Mary Stewart, Assistant Director of the Education Division; Miss Edna Groves, Supervisor of Home Economics; and Mr. James Arentson, Supervisor of Trade and Vocational Education.

This Committee, in conjunction with the Superintendents of the institutions, who, of course, will be assisted by their staffs, will work out a definition of the functions and work of each of the institutions, which will be presented to the Education staff of the Washington Office and to the Commissioner for consideration. When these definitions are approved, the Committee will assist the various Superintendents in working out complete programs for the institutions under their charge.

The Committee has visited two of the ten schools in this classification, Haskell and Chilocco, and expects to visit others during the spring.

The definition for each institution as proposed will include a statement relative to the general region to be served by the school, the functions of the school - particularly concerning curriculum - the entrance requirements for their regular courses, the graduation requirements, the types of students to be admitted, how students are to be selected and by whom, and other essential matters. Under these broad definitions it is expected that the Superintendents and local staffs can work out programs suited to the individual Indians and based upon their needs, keeping in mind the preparation for life work on reservations and in connection with Indian groups, where most of the previous graduates are now living and where it may be assumed that the majority of the graduates will go in the future.

A serious attempt is being made by the Commissioner to fit the work of the schools to the needs of the Indian boys and girls, rather than to fit them into a fixed school curriculum. A. C. M.

RESERVATION COMMITTEES ON EDUCATION LOANS, IN-SERVICE TRAINING
AND INDIAN EMPLOYMENT

In INDIANS AT WORK for February 1, under the title "Making the Reorganization Act Work for Indian Employment", an outline was given of the new set-up for local jurisdiction Committees on Educational Loans, In-Service Training, and Indian Employment. The functions of these Committees are:

1. To discover, by conferring with staff members and other employees, missionaries, traders and other informed persons, and to bring to the attention of the Superintendent, the appropriate education and employment officials of the field service, and the Washington Office, the names and qualifications of locally resident and/or employed Indians believed to be:

a. Eligible, because of evident potential capacity and character, for educational loans or other types of educational assistance.

b. Qualified for specific types of positions, including in-service training positions, in the Indian Service, either under the local jurisdiction or elsewhere, or for positions in other branches of the Government service or in private employment.

c. Eligible, because of demonstrated ability and character, for promotion to higher grades of positions than those they now occupy in the Service.

2. To receive from individual Indians applications for educational loans and for employment, and to counsel with them regarding their educational and vocational plans and ambitions, assisting them with appropriate information and advice.

3. To compile and maintain files of all individuals indicated above, suitably classified to facilitate ready reference to information regarding persons eligible for educational assistance and available for specific types of employment.

4. To submit information regarding individuals under its consideration, within the time limits and in the manner fixed by regulations and Office instructions, relating to educational loans and other matters with which it is concerned.

5. To submit periodic and other reports of its activities as required by the Superintendent or the Office.

6. To conduct through the Superintendent correspondence necessary in the performance of the foregoing functions.

Reports have been received from practically all jurisdictions giving the names of the persons appointed on the committees. For the most part the chairman appointed at each jurisdiction has been the leading educational official. Practically all social service workers in the Service have been made members. Other members are more numerous from the Extension Service than from other divisions, although representatives of practically every division are on one or more committees. On the whole, it would seem that the Superintendents have made excellent selections of those best fitted by knowledge of local conditions and personal acquaintance with the Indians.

The plan seems to have met with great favor in the field. A considerable number of comments have been received, among which the following may be quoted to show the general attitude:

"We feel confident that this committee will be able to render useful service in performing the functions outlined in your instructions. We shall immediately enter upon the work and shall submit a preliminary report to the Office as soon as practicable." Superintendent Baker, Sisseton Agency.

"The agency committee will enjoy a good measure of support from the community day schools, extension worker, extension and health employees, and with such support the organization should function in satisfactory measure in carrying out the purpose which is contemplated for the local committees in connection with loans, training and employment." Superintendent Faris, Santa Fe School.

"Our Staff and the Tribal Councils acknowledge with enthusiasm Circular No. 3055; * * * Circular No. 3055 marks a milestone - it opens the gate - it points to the rising sun - it confirms the 'New Deal' - avouches a New Day. It is good to have a part in this continuing and unfolding beneficence." Superintendent Parker, Winnebago Agency.

"It is believed these committees will function properly and there is no doubt of the good that will be derived from such a movement. This is particularly true on applications for educational loans but will also be of value in selecting applicants for employment." Acting Superintendent King, Lac du Flambeau Agency. A.C.M.

WHAT PRICE CREDIT?

By Walter V. Woehlke

The Indian Reorganization Act authorizes a revolving credit fund of ten million dollars for Indian use. The Bureau of the Budget reduced the estimated appropriation for this fund to five million dollars for the next fiscal year, averring that it would be exceedingly difficult to loan more than this amount effectively during the twelve months. The Interior Department appropriation, including this five-million dollar estimate, is now before the House Appropriations Committee. Whatever the final appropriation is, it will probably not be available before May.

Lack of credit has been one of the great compelling reasons for the failure of a majority of the Indians to make better use of their resources. True, once upon a time they had capital assets in abundance, but the Federal Government adopted the policy of selling these capital assets and turning the resulting cash over to the Indian owners in gobs or dribblets for living expenses. And the assets, the land, timber and other resources, remaining in Indian hands were so hedged about with protective restrictions that they could not be used as a basis for the necessary credit to put them into productive Indian use. Even though you have land, you can't raise a crop without a team, plow, harrow, seed and food enough to carry you through the growing season. If you have none of these things, if you have no cash

and can't borrow the necessary money, you are just out of luck. You have to lease the land for what it will bring, tighten the belt and look for a job where normally none are to be had.

It is this condition the revolving credit fund is to remedy. But this fund is also surrounded by protective restrictions designed really to make it revolve. Under the law no loans can be made from it directly to individuals; only through an incorporated tribe which has accepted the Reorganization Act and perfected its own organization can loans be made. The incorporated tribe will borrow from the revolving credit fund; in turn the members of the tribe, or groups and associations of members, will borrow from this corporate revolving fund. Their repayments will go back to the credit of this corporate revolving fund and be used to make more loans to other members until the money is eventually needed for other tribes.

Loans to members or groups of members from the revolving funds of the incorporated tribes will not be made helter-skelter to anyone who holds out his hand. They will be made only for a definitely stated productive purpose, on the basis of a carefully worked out production program examined and approved by the tribal loan committee and by the regional credit agent. With modifications, the loan system successfully used by the Federal farm credit and production credit corporations will be applied to the handling of the Indian revolving credit fund.

The basis of this system is the cold, hard fact that the loans MUST BE REPAYED by the borrowers. If they are not, the money will be used up before the second snow, the tribal corporations' treasury will be empty,

instead of revolving the fund will be frozen and less than one-third of the members of the tribe needing and wanting credit will be able to get it; one-third of the members will use it all up in two shakes of a lamb's tail - unless the first borrowers keep their word and come through with the repayments on scheduled time.

That's the price the borrowers will have to pay for credit: Steady work and application which will enable them to meet their payments on the dot. It is certain that the tribal loan committees, knowing the importance to the tribe of repayment, will select from the applicants those who are known to be industrious, good workers and men who keep their word. Thus it will be a distinct honor to be counted among the first ones to receive loans from the revolving fund.

Will it work? Will the Indians repay the advances made to them?

On the Crow reservation in Montana a revolving loan fund of \$50,000 was set aside out of the tribe's own fund several years ago. Loans from it were made in the manner described. To date a total of \$128,000 has been repaid. In other words, the total fund has been loaned out and repaid two and a half times since it was started.

When an Indian incurs an obligation, understands that repayment is expected and gives his word to repay, he will as a rule deny himself the very necessities of life in order to keep his word. When the revolving loan fund becomes available, it will be found that he will be ready to pay for the credit through hard, continuous work and steady application.

ANTICIPATING THE EXTENSION OF IECW

In anticipation of the extension of the Emergency Conservation Work several production coordinating officers and camp superintendents were brought into the Indian Office during the week of February 18, for the purpose of discussing all phases of Emergency Conservation Work for the next year.

A daily conference was held from Monday to Thursday inclusive. Mr. Mitchell and Mr. Heritage from the Wisconsin-Minnesota area, brought up subjects peculiar to their region. Mr. White and Mr. Schmocker had different problems in the Montana and Dakota areas. The Northwest, too, presented its problems, through Mr. Muck and Mr. Pritchard. The Southwest was represented by Mr. Harbison, Mr. Balderson and Mr. Cornwall.

Problems in Oklahoma were ably cared for by Superintendent Landman, of the Five Tribes, and Mr. Verity, Project Manager for Oklahoma.

Commissioner Collier personally appeared before the group as did Assistant Commissioner Zimmerman and Mr. A. C. Monahan, Assistant to the Commissioner.

The daily conferences were intensely interesting. All problems were discussed at length, and many minor difficulties were ironed out.

As a result of the conference, circular instructions have

been sent to the field covering the preparation of projects for the coming year, and the officers attending the conference feel that they can clear up any problems which may arise in connection with the program.

The consensus of opinion of the group was that the conference was worthwhile. It gave an insight into the workings of the Indian Office and at the same time gave the Office the point of view of the field men. D. E. M.

* * * * *

APPOINTMENT OF AN INDIAN EMPLOYMENT AGENT FOR THE INDIAN SERVICE

The Indian Office has recently appointed Mr. Scott H. Peters to develop the employment service in southern Wisconsin, northern Illinois and the southern peninsula of Michigan.

Mr. Peters is a Chippewa Indian. He attended Carlyle, later attending the Saginaw Business College in Saginaw, Michigan and the Sheldon School of Salesmanship in Chicago. He was president of the Indian Council Fire of Chicago for nine years and operated a large dry cleaning business at Waukegan, Illinois. He therefore possesses the business training which his position will require and has in addition a wide acquaintance among the Indians of his territory.

Mr. Peters is facing an urgent situation in Michigan where the entire Indian population is non-enrolled. This condition presents difficulties not always to be found in communities where the Indians are enrolled. Mr. Peters will assist Mr. J. H. Mitchell, IECW Supervisor, who, for some time, has been carrying on the duties of Mr. E. L. Compton, Senior Employment Agent, transferred to Los Angeles last September, in addition to his conservation work.

FINDINGS AFTER A YEAR AND A HALF OF IECW IN DISTRICT NUMBER TWO

By Tom C. White

Production Coordinating Officer, IECW

The purpose of this article is to present a summary and description of probably the major phase of IECW work in District Two - the development and conservation of that primary natural resource, water.

Summary Of Work Accomplished

From a standing start on June 1, 1933, to the approximate close of the second season's work on December 31, 1934, there had been con-

structed in District Two, 764 stock watering reservoirs and 589 spring developments. This total is distributed in the following table.

<u>Reservation</u>	<u>State</u>	<u>Reservoirs</u>	<u>Springs</u>
Blackfeet	Montana	37	
Cheyenne River	S. Dakota	102	40
Crow	Montana	59	42
Crow Creek	S. Dakota	66	5
Fort Peck	Montana	31	86
Fort Berthold	N. Dakota	8	78
Fort Belknap	Montana	72	66
Pine Ridge	S. Dakota	172	29
Rosebud	S. Dakota	35	12
Rocky Boy's*	Montana		1
Standing Rock	N. & S. Dakota	150	80
Shoshone	Wyoming	22	34
Tongue River	Montana	10	116
Pierre Indian School**	S. Dakota		
		<u>764</u>	<u>589</u>

*Wells were substituted for dams, and streams afforded sufficient water except in one instance as noted above.

**Pierre Indian School had no grazing lands; therefore, no necessity for spring development or stock reservoirs.

Methods And Costs Of Construction Were Studied

The methods of construction of dams varied from wheelbarrow and man power to the latest tractor scraper outfits operated twenty-four hours a day. In general, most of the dams were built by teams equipped with scrapers or fresnos. The average cost of these different methods naturally showed a very wide variation and within each method was still another variation, generally due to supervision or local conditions.

The four-horse team and fresno method was adopted as the standard "hand" method, and under careful supervision at several places was able to show a reasonable cost per yard for a season's work. On machinery constructed dams, the small tractor scraper unit was generally used. These outfits operated two and three shifts a day and turned out fast, economical work. Without exception they were manned by local Indian boys, whose ability to oper-

ate them after short instruction periods demonstrated that they will be able to take their place in the outside construction work should they ever desire. Incomplete cost data on all dams make it impossible to quote accurate yardage costs; however, estimated tractor yardage costs were as low as six cents (not including equipment cost). The lowest reported team and fresno yardage cost on several well constructed average dams was thirty-six cents, which included riprap, spillways and fences.

The main objection to the tractor-scraper unit is that in this method one man displaces an outfit of ten men with teams. To overcome this, experimental work and observations have led to the conclusion that a small manually-controlled, motor-mounted, elevating grader loading into standard one and a half yard dump wagons would effect the desirable union of minimum cost with maximum amount of labor.

A Small Dam Has Its Construction Problems

To impound a little water, building a small dam in a dry coulee looks like a simple thing - just throw in a heap of dirt - but as work progressed the men began to realize that a small dam presents most of the problems involved in building a Fort Peck. To determine a proper location, right distribution with a good site, became a matter of general study by all hands and the cook. The older Indians contributed from their memory the former high water marks. Local rain run-offs were sought out. Then, as the ac-

tual construction began, it was realized that preparation of the site was a vital factor. In the beginning it was hard to impress some of the field men with the necessity of stripping off all grass, roots and organic matter. Permeable layers had to be cut off with trenches backfilled with clay or gumbo. The men soon saw this and that spreading the dirt in thin, full width layers, so that the compacting action of the teams and machines made the fill as dense as possible, minimized the ever-present danger

of settlement. Considering the fact that very few reservation officials had ever directed work of

this kind and that the men had had little, if any experience on such projects, the results are very satisfactory.

The Vigorous Test Of A Cloudburst

A great many of the dams have been subject to the vigorous test

have been repaired. However, only about two-thirds of the reservoirs



"Green Pastures" - Made By The Work Of IECW Crews - One Of The 764 Dams Built In District Two And Some Of The Grateful Beneficiaries

of a cloudburst and, of these, only a few have failed. Two washed out due to negligence in preparing the site. Here, also, several spillways eroded badly, demonstrating the need of better protection. One dam was overtopped by a cloudburst, due to insufficient spillway, and partially washed out. Several dams leaked very badly because they had been founded on permeable layers which were not cut off, but when considered in relation to the whole number, these failures are less than one percent and most of them

have been filled and it is possible that a greater number may go out when they are all filled but the lost dams should not exceed two percent at the most. Spillway erosion is our greatest fear in this district as the introduction of a section of steeper gradient into a stream that is already eroding its channel is fraught with danger. If the work should continue another year, the major job would be providing adequate spillways for the present sites.

Water A Few Feet Below Dry Range

In spring development the greater part of the work has been improving existing springs by boxing the source and piping the overflow to a trough or small dam. Many small spring-fed streams, an inch or two in depth, were improved every mile or so by building a small overflow type dam, thus deepening the water so that a critter could get a full drink. Some real spring development was done by prospecting for underground strata of water-carrying gravel, cross-cutting these and draining by collection tile. In this way water a few feet below dry range was often made available for stock.

An example of a high type of

water development work can be found on one of our reservations. The program there calls for the development of two hundred and twenty springs. One hundred and sixteen have been developed to date, at a unit cost of approximately \$58.00 each. It is estimated that upon the completion of this spring development work at least ninety-five per cent of the range on this reservation will have such water distribution that livestock will not have to travel more than a mile and a half to water. Live and existing water on the reservation is taken into consideration in making this estimate. Such a condition would be desirable on any reservation and is a goal well worth striving for.

Value Of The Work Done

It is believed by the writer that approximately three square miles of land would be served by each water unit. An area of three miles square would make nine sections of land or 5,760 acres, since cattle will range easily one and one-half miles and horses and sheep will range and graze three miles or farther from water. Therefore an arbitrary three square mile area was considered a fair average for the purpose of this article. Also a three cent average increase of range value was considered as a fair average based on the fact that all grazing areas served by the reservoirs and springs were not lands entirely destitute of water but that, on an average, where these lands were served with additional adequate water for grazing stock

the average price obtainable as a whole could be increased three cents per acre. The returns on the investment are attractive. Also from the standpoint of the conservation of range resources and the prevention of soil erosion there are additional values which at the present time are an unknown quantity.

As a basic assumption, let it be granted that the water from each reservoir will supply the needs of the cattle grazing on nine sections or approximately one and a half miles from the reservoir. Thus each reservoir covers 5,760 acres of range. Multiply by the number of dams, 764; and we get 4,400,640 acres of land served by the reservoirs. As a good spring is the equal or better of a reservoir, add

MAN-MADE LAKES IN IECW DISTRICT NUMBER TWO -- SOME OF THE 726 IECW RESERVOIRS



The Gray Hill Reservoir On Crow Creek - A Fine Body Of Water In Range Country



Standing Rock - A Reservoir Fed By Seepage From A Developed Spring.
Once This Water Was Wasted

to this the product of the number of springs, 589, by 5,760 acres per spring, 3,392,640, and we have 7,793,280 acres served with water in these last two busy years. If as a general value, three cents per acre is assigned as a reasonable figure for the increased grazing revenue because of water coverage, then the annual revenue from this project would be \$233,798.40.

At this time a complete cost of the dams and reservoirs constructed cannot be given, as figures are not available from all agencies. However, an analysis of the costs of approximately half of the dams completed, shows that this cost is about \$1,100 complete with riprap

and fence, and on a similar basis the cost of spring development is about \$200. Using these figures, we have an investment of; 764 dams \$1,100, \$840,400; 539 springs \$200, \$117,800; 1,353 water units equals \$958,200. Thus we should get a gross return of \$233,798.40 on an investment of \$358,200.00 - nearly twenty-five per cent. From this gross return maintenance must be provided. As the average life should be at least ten years, it is safe to say that the IECW funds expended on water development in District Two not only provided millions of hours of needed work, but produced an investment that will be self-liquidating in the fullest sense of the word.

Conclusion

It is seen that District Two has performed a great quantity of very useful water development work in the two seasons it operated. However, there still remains a considerable amount of land that should have the benefit of water development. Accumulation and digestion of data relative to this work is being carried on and it is hoped that spillway research can be authorized.

A future program should include a survey of the water resources of each reservation and prospecting for underground supplies. With this

data at hand, a program could be worked out that will not only help every acre of land from a grazing standpoint, but will also be a real help in preventing erosion and raising the groundwater table. Then, last but not least, is the human standpoint. It will indeed be a pleasure when traveling through the burning prairie to break over a hill and look upon a little lake surrounded by fat cattle contentedly chewing their dinner in the shade cottonwoods and willows - made possible by this man-stored water. You will gaze upon it and find it good.

THE FIRST NAVAJO PWA DAY SCHOOL IS COMPLETED

(To the Pine Ridge and Rosebud Sioux went the honors of completing the first community day schools made possible under the Public Works allotment. The September 15, 1934 INDIANS AT WORK carried an account of the new buildings. Now word comes from the Navajos that the first schools in their territory have also reached completion. We reprint from the Gallup INDEPENDENT an account of the Burnhams plant written by Mr. R. M. Tisinger, State Supervisor of Indian Education. This account was written February 7. The school is now in operation.)

The first Navajo community center is to open tomorrow at Burnhams,



Classrooms And Quarters Of The First Navajo Day School To Be
Completed Under PWA

fourteen miles east of the Nava Day School on the Chaco Wash in Northern Navajo jurisdiction.

Entire construction of the Burnhams' plant - a standard two classroom school - was completed by Indians. Even an Indian construction foreman was in charge of the work.

The opening of this school marks the beginning of the New Deal in

Navajo education. Not only is it carrying out the plans of Commissioner Collier, but it is the crystalization of the hopes of the Indians of this particular district. Practically every adult Indian of this community has helped construct these buildings. They have seen it grow from the ground. Then have seen the stone quarried from a nearby ledge; the vegas cut from their own forests; much of the lumber manufactured in their own sawmill. In fact, the whole structure has evolved from their own materials and efforts.

Under the old order this would end their participation in the activities of this venture but under the new the completion of the building is only the beginning for all members of the community. Adults and children alike will find here a center of all of their interests.

Outdistances Three R's

In the past the school was considered a place where the children went to learn the three R's. Some of the more progressive, far-seeing teachers went farther and undertook projects which included the parents and adult members of the neighborhood. These extra-curricular activities, however, were only a side issue.

With the opening of the new centers, the adult participation will have quite as important a place in the school program as that taken by the children. Actual bene-

fits to the adults will be great for they will learn much that can be applied immediately in their every day lives.

Under the new system the Navajos will not only participate in all activities of the school but a large percentage of the instructors and employees are to be Navajo Indians. In fact, as soon as there are sufficiently qualified Navajos, the entire personnel of the community centers will be selected from the tribe.

Plan Challenges Navajos

This arrangement will secure and hold the interest of the Navajos in their schools and will be a

direct challenge to the Navajo people to show the world that they are ready and anxious to undertake great-

er responsibilities in connection with their own progress and development. Many of the returned students of the Navajo country have already enlisted in this work and are entering enthusiastically into the service of their people.

It is new. It is a radical departure from the old school idea. There will be disappointments. There will be some failures but what of

importance has ever been undertaken that will all smooth sailing? The Navajo people are patient, not easily discouraged, and as in everything else they have undertaken, they will succeed.

The people of the Burnhams district are proud of their school. They are especially proud and happy that theirs is the first new community school to really open and start operating.



All-Indian Painting Crew That Worked On The Burnhams Community School

High Officials Attend

Names of those to be present at the opening: Tom Dodge, R. M. Tisinger, Allan Hulsizer, Dorothy Ellis, E. R. McCray, Sally Lucas Jean, Gertrude Sturgess, E. B. Fisher and Dr. Luella M. King.

The new center at Biclabito, twenty miles west of Shiprock, will be opened on Tuesday, February 12. This is the same type of school.

A NAVAJO THINKS IT WILL WORK

By Frank Catron

Chairman Of The Executive Committee Of The Five Chapters,
Mexican Springs Experiment Station

The community of Mexican Springs and other chapters around the area are having some difficult problems, such as erosion control, stock reduction, grazing management and others relating to social organizations and the education of their children at day schools.

The day school at Mexican Springs is under construction, so are those in some other chapters.

At these day schools, the education of the Navajo children should not be, just so they learn how to read and write; they should learn something about their own problems. Also learn to be leaders, focussing the thoughts of their people on the pressing problems of their land, such as the washing away of the land, finding out the carrying capacity of their land, grazing management and other things relating to their health, social organization and natural resources.

To try to lead their people to economic activities, such as farming, arts and crafts, and the maintenance of the Navajo culture.

At the present stage, the Navajos are not strong enough

to enter into the white man's industrial world - we may have to wait for some time to do that - but right now we are able to enter into our own world and make a success if we stick together and work together.

In order to be successful we should have strong organizations to make plans, and good officers to enforce the laws and rules.

We must have some interest in our problems, be unselfish and give efficient cooperations in the work of our problems.

The leaders and others should realize their responsibilities.

The research staffs at the Mexican Springs Experiment Station are trying to find out the causes of soil erosion, the human capacity of the land and the capacity of the feed for the number of stock they own, and are trying to teach the Navajos dry farming and stock improvements. These are the problems they are working on.

Some Qualms And Questions

On the other hand, the Navajos are wondering whether it's a wise thing they did in selling their goats, which were their saving banks for years. They know how to take care of their goats, and not knowing how to handle their money, they wonder.

Also the Navajos at this particular area are wondering whether

they got enough land to support them, in spite of the dry seasons, to the reasonable standard of living. Some of them think that dry farming is an impossible method and that you can not always raise enough farm products to support the families, not having enough rain and snow. That makes the livestock poor and they cannot be sold for a good price, even if you have a bunch of pure

bred cattle or sheep. They must have water and feed.

These are the questions whirling around in our minds at the

present time. Another thing is that they don't believe they will always have jobs so they will have money, and they are afraid that they don't know how to handle money.

The Way to Success

But I do believe these problems can be worked out. First of all we must change some methods of farming, stock raising, and caring for the land. We must realize the value of our land and our products and other natural resources. We must be able to figure out the incomes from agriculture, grazing, timbers and livestock so we can do business with the outside people, and know what they demand from us. We should not do things or raise things just because they look good to us and are not good for the market, but do things and raise things which the market demands and will bring good returns.

Even if we own a small land, if we work it right, give the proper treatments and feel that a penny is a penny and save everything we get, I believe we will get along fine. Other people are making a living on the small lands they own and on top of that they have to pay tax and still they do not starve. But here everything belongs to us; we do not have to pay tax like the other people do; there is no reason why we should not make a successful living. We can do it if we make up our minds

to struggle for ourselves and work, and know our responsibilities. If we cry for every little thing, then we are not men enough to get out of our cradles sooner.

After the different methods are tried and found out, and if not satisfactory, then we will have to try something else.

Erosion control and grazing management are necessary for our country, and if the policy is that erosion control and grazing management should be practiced by the Navajos in the future, then it is necessary for the Navajo children to be trained in such things as agriculture, forestry, erosion work, grazing management, soil studies, and something about natural resources. Some should go through college with the help of the Government as it has been proposed in the new Indian law. In this way we can have expert Navajos in agriculture, soil erosion work, and other things which are being done in our country by the white people, and our own race of people can do the work in the future and stand on our own feet and be self-supporting Navajos.

A SCHOOL IN EROSION CONTROL - KANSAS

The Potawatomi Agency, at Mayetta, Kansas, under the direction of Superintendent Harold E. Bruce, and Mr. P. Everett Sperry, IECW Foreman, on February 12, 1935 sponsored a very instructive school in soil erosion work. The morning program consisted of miscellaneous entertainment, together with a lecture on soil conservation by Mr. John S. Glass, Engineer for the Soil Erosion Service at Mankato, Kansas. Mr. Ramsey from the Soil Erosion Service also contributed much information relative to contour farming, strip planting and terracing. Foreman Sperry gave a very interesting illustrated lecture and discussed the types of construction which the IECW men have been doing.

The morning program was attended by approximately three hundred people, consisting of Indians, merchants, school superintendents and students from nearby towns. Many school superintendents from the surrounding towns, together with senior students attended this conference.

The afternoon program consisted of field inspection on the Potawatomi Reservation of the work accomplished by IECW.

The evening program was given in the large auditorium of the Holton High School. It is estimated that between 1,000 and 1,200 people attended. The program consisted of a band concert by the Lawrence Memorial High School band, after which there

was a very colorful Indian dance by the Indians of the various reservations. These dances were in full costume and regalia and were appreciatively received by the local townspeople. During the dance program, Chief White Cloud, an Iowa Indian, ninety-two years old, a wonderful specimen of the old type of Indian, and the last chief of a long line in the Iowa Tribe, gave a colorful dance in full regalia.

Foreman Sperry gave an interesting summary of the day's program, after which there was an address by Dr. Henry Roe Cloud, Superintendent of the Haskell Institute. Dr. Roe Cloud's address was on the subject, "Rehabilitation Of The Indian". He stressed the point that although the Indian had contributed much land and territory of value to the white man, he in turn was compensated by the learning and achievements of centuries of white civilization, which were ready for him to accept, should he take advantage of all the opportunities afforded him.

The meeting had a very marked effect on the citizenry of this community, as it clearly demonstrated that the Indians themselves were bringing the problem of soil conservation home to the white farmer, and this meeting, which was sponsored by the local Chamber of Commerce and merchants in this town of Holton, may be regarded as a forerunner of considerable activity in conservation work in this part of the State of Kansas. Mr. Glass made the statement that if the IECW had done nothing else it had aroused the interest of the white people.

CONFERENCE OF DISTRICT HIGHWAY ENGINEERS

The week of January 21 to January 28 all District Highway Engineers were called to the Washington Office for a general conference and discussion of the roads policy with Mr. E. Morgan Pryse, Director of Highways. The arriving Engineers and their respective headquarters were:

Mr. J. Maughs Brown, Minneapolis
 Mr. H. J. Doolittle, Billings
 Mr. A. F. Space, Spokane
 Mr. D. J. Rierdon, Phoenix
 Mr. F. M. Wilkes, Albuquerque
 Mr. R. L. Whitcomb, Muskogee

A round table discussion was held on the various phases of engineering construction, and maintenance of roads and bridges, especially related to the Indian Service standards and requirements. The Engineers met with Mr. Collier, Mr. Zimmerman, Mr. Monahan, Miss McGair, and the Chiefs of the different Divisions and much valuable information regarding personal and general policy of the Office and field was derived from these meetings.

The entire group visited the road machinery conventions being held at the Willard Hotel, which afforded study of the latest improvements and methods used in the operation of modern road machinery. Various lectures at the Willard, given by experts in their line upon recent methods of construction, road foundations, surfacing, and drainage, were attended.

The meeting produced a welding of excellent ideas regarding road policy as well as the closer personal touch between all District Highway Engineers and the Director of Highways. R. L. Whitcomb.

* * * * *

The Cover Design. The cover design of this issue of INDIANS AT WORK is contributed by Miss Rechanta Teton of the Bannock tribe of Fort Hall. Traditional symbols are used to signify a new day in Indian life -- the sun surrounded by a halo of success.

ALL-INDIAN BRIDGE FOR FULL-BLOOD CHEROKEES

The bridge shown in the pictures on the opposite page is well over forty-five years old. It was originally located at Pawnee between the town and the Agency and under the Public Works Administration was replaced by a structure conforming to the highest state highway standards.

The cables, portals, sway rods and floor beams are still the original and were transported from Pawnee on Indian Service trucks and are now being erected to make this bridge so that Indian children can get to school without wading the creek or having to cross by boat or horseback during high water.

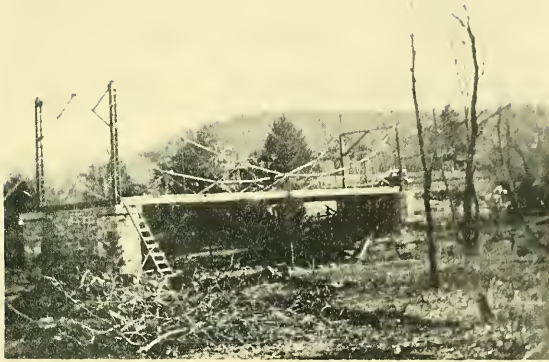
Every part from hauling to erection was done by Indian labor, foreman included.

This bridge is located in the very sparsely settled "Bragg's" section of Oklahoma, the population in the immediate vicinity being full-blood Cherokees.

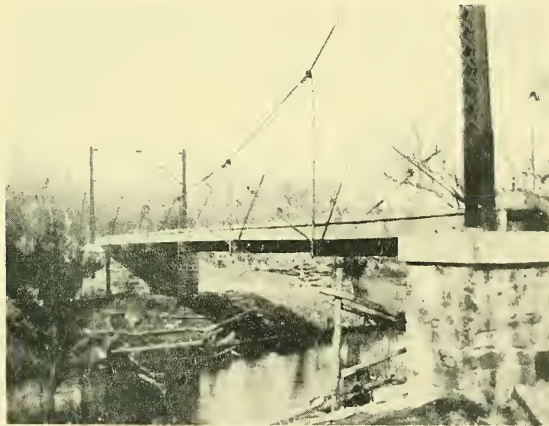
If this bridge could talk it could undoubtedly tell of wild and interesting tales of the early settlement of Oklahoma.

R.L.W.

OLD SUSPENSION BRIDGE



The Old Bridge That Was Moved By Indian Crews Seen From A Distance



A Close-up View, Showing Some Of The Construction Done By Indians

MOUNTAIN CHIEF

By Robert Marshall

Chief Of Forestry, Indian Service

When I was a boy, five years old, my father bought me several pictures of Indians to hang on the wall of my room. They were pictures of Chief Joseph, of Geronimo, of Sitting Bull, of Gall and of Mountain Chief of the Blackfeet. Of all these men, Mountain Chief was my favorite, both because he seemed more mysterious than the others, and because I liked his face. All through my boyhood I thought that this mysterious Mountain Chief, about whom I knew nothing except his picture, must have been a very great man.

This summer, some twenty-eight years later, I was on the Blackfeet Reservation and discovered to my amazement and delight that Mountain Chief still lived, a very old man of eighty-six. I had a long conversation with him and this is what he told me, through an interpreter:

"I am glad you represent the Department of the Government which deals with soil. Soil is our mother and is responsible for our living.

"You ask what made us happy in those early days before the white man came among us. It was that we had the pleasure of traveling and depending on our endurance. It gave us the feeling of good health and strength and lots of places to move over. The Indian's life then was like a picnic every day. We could do anything we pleased and go anywhere we pleased. It was all ours, everything. We always had a nice clean place to camp

and never had to stop where anyone had ever been before. It was one great picnic all the time and constant happiness.

"It also made things happy because after a new camp was made the Head Chief would send out invitations to the Band Chiefs to smoke and eat and discuss plans. Then he would order the men out to hunt the buffalo. Hunting the buffalo was the great thing of our lives and all our life depended on it.

"We did not have any guns in those days, we had bows and arrows. You had to be a real athlete to kill a buffalo in those days and everything you did meant health. Weak people were no use and men were happy because they were strong.

"Even when we were boys, when I was only twelve years old, I remember we used to chase the calf buffaloes. All through life our greatest love and our greatest sport was chasing the buffalo. The buffalo was the center of everything.

"We used to have many kinds of dances when I was young. The best of all was the mounted dance. We used to wear all sorts of fancy costumes in this dance. Everyone would wear his finest costume and use his best horse and we went through all sorts of lovely figures. It used to train the young people to be great horsemen through this dance. It makes me feel badly when I recall those happy days. I very seldom tell of those dances because it makes those days which are gone forever come back and it makes me feel sad at heart.

"Life was happy because there was plenty of everything; plenty of food, plenty of hunting, plenty of land, plenty of dancing, plenty of sere-

nades. We had a great serenade the night the first white man visited the tribe to make a treaty with my father. Since they made that treaty there has never been as much of anything and life has kept getting less happy.

"My father was one of the Chiefs to make the treaty with the white men. They made the treaty in 1855 at the mouth of the Yellowstone and the Missouri. That meant we did not fight the white man any more, and that was good, but there were other things which were not so good.

"After the white men made the treaty they gave my father a piece of paper and told him to keep it carefully as it would mean a lot to him. I still have it as a souvenir. But, my son, the white men lied when they made that treaty. Every time I tried to made them live up to it, they headed me off to keep me from getting what the treaty said.

"Although the Government tried to change my life in a white way I always enjoyed my own religion and dances better. They were given to me from above and they seemed better to me than what the white man gave me. We are still practicing our religion and we are going to keep on practicing it as long as we live, and when we die our children will keep on practicing it, and other children will keep it up as long as there is anyone living in the world. It is my religion that gives me strength and happiness.

"My boy, in behalf of my children, the Blackfeet Tribe, I want to make this request. We want cattle because they are a second kind of buffalo. If we get cattle we will take good care of them, and the old, happy days which the white men took away from us can come back again.

"I want you to remember one thing. The Blackfeet are always industrious and hardworking people but they have nothing to do today. If

you give us cattle then we will always have something to do and the White Father won't have to do anything more for us. If the Great White Father, and the Big Writer Secretary, and the Big Indian Chief Commissioner give us cattle that is all we want. If you bring back cattle to us again we will all go back to our homes and stay there. When you get back to Washington you spread the news and tell my request to the Great Father, and the Big Writer, and the Big Indian Chief.

"I have been sitting here with my hand out for seventy-nine years waiting for the Government to put something in that hand in return for the land it took away from me. Maybe he is waiting for me to pass away. I only hope, though, that the Government gives my people cattle again while I am still living so I can have the pleasure of knowing the pleasure which the distributing of these cattle will bring to my people. The buffalo are gone forever and can never come back, but my people can still be happy if you give them a chance to raise this second buffalo.

"I want you to know these are my last requests of you. You know what is going on in Washington. You let me hear about it."

When I left Mountain Chief's tepee I felt certain that Mountain Chief was even a greater man than I had imagined in my boyhood.

PUREBRED CATTLE PURCHASES - ALMOST FINISHED AT LAST

After months of discouraging delays, hard work, and many vexing problems, the purebred cattle purchases are nearing completion. Final allotments of cattle to the various reservations have been made, and of approximately 15,000 head to be purchased, 13,173 head have been delivered.

Lists compiled by the various purebred associations at the time this program was undertaken showed approximately 75,000 head of purebred cattle for sale in the drought areas. Since our available funds would only purchase approximately 15,000 head, naturally some breeders have been disappointed that we have not been able to extend more relief to them. Considering the number offered for sale, however, and the small number we have been able to buy, complaints have not been numerous, and the breeders have generally cooperated fully. The purebred breed associations have been especially helpful to us.

Purchases have been made in the drought areas exclusively, and efforts have been made to extend relief to as many breeders as possible. This has slowed up the program somewhat, for if purchases had been confined to breeders with large herds, many of the difficulties which we have encountered could have been eliminated. It was felt, however, that the small cattleman was also entitled to relief, and we have tried to bear this in mind in making purchases.

The benefits to the cattle enterprises of the Indians from this program will appear in their true value in future years. The economic importance of better breeding cannot be over-emphasized. The Indians on many reservations have already demonstrated that they are adapted to the cattle business, and through this program their cattle enterprises have received a great impetus. Many Indians have been given a start in this business through these purchases who would otherwise have had to wait years to acquire enough capital with which to purchase stock.

The plan whereby persons receiving cattle will return to the Service one yearling calf for each animal received within a three year period, will enable us to start many additional Indians in the livestock industry in future years. Because of drought and other conditions existing on some reservations it is impossible for some Indians to participate in the distribution of these cattle at this time. The calves received in repayment will, however, enable us to start many more of our people in the cattle business within the next few years, and the benefits of the program will thus accrue over a long period of time.

Purchases have all been made by employees of the Extension Division, Indians to whom the cattle have been distributed have expressed time and again their appreciation of the fine type of cattle received.

FROM IECW FOREMAN REPORTS

Men, Turkey And Buffalo All Doing Well At Pine Ridge. One of the most interesting of all our meetings was held in the recreation room Thursday. We had some demonstrations on first aid, giving illustrations as to the seriousness of accidents. All of the men cooperated in every way to make this one of the most interesting nights. A part of the evening was given to the topic of "Safety First", and which itself is as important as giving first aid. We are fortunate that we have not as yet had one accident in this camp and we are relying on hopes that we do not have any. Every precaution is being used by the men in charge in order that there may not be any casualty or accident to occur among the men, the truck drivers are instructed to handle the trucks carefully so that no man may be injured while riding in the trucks. We feel that no person can be too careful while at work.

The men have gotten together and have suggested that they be allowed to stage a minstrel show to raise money and with the money they hope to have their radio fixed. A minstrel play has been ordered and we shall in the near future start on the play. We know that this will be a good show as we have men that are well fitted for the parts that are to be given them.

The buffalo in their pasture are doing well, the same can be said for the wild turkey. Frank A. Stoldt.

Machines Needed At Pawnee.

What we need now is a caterpillar and grader to complete our work after or before our crops are put in. If it is so the ECW boys would appreciate if we could get this machinery we could do this work at very small cost, to complete our work on community lands. Our Indians around in this jurisdiction are very poor and are not able to hire any machinery to terrace with. We have completed nine masonry dams this week. 110.7 cu. yds. stone laid in said dams. We have had splendid weather this past week to work. Hayden Lane.

Camp Marooned At Quinaialet.

There is no doubt that the entire state was taken in by the storm that has just passed on, however we have had our individual experience in our camp, being, as one would call it, marooned, since Monday. We luckily received supplies on Monday, the storm, snow and rain has washed out the bridges, which will make it impossible for us to get out under our own power for I fancy a week or more. Our supplies coming in today are being brought in in a round about way by the Aloha Lumber Co. C. Scarborough.

Wonderful Record At Fort Totten.

Our ECW basket ball team has a wonderful record. We defeated all of the Independent teams in Devil's Lake and many of the smaller towns nearby. Won both games with the Turtle Mountain Team. Edwin C. Losby.

Summer Preference At Eastern Navajo. We have at last completed the reservoir though three blizzard hid our camp which cause us a hardships and grief so I think its the best to build reservoir in the summer time than in the winter time.

The men worked at this camp were very good workers at this camp were very good workers all this time, they never did complain all while they were working when I tell them to do this or that they will ready to do it. Edward Cowboy.

IECW Men On Relief At San Carlos. The past week saw a number of our Conservation Corps workers go on Federal Relief. A number of the boys, hearing that the work would soon be over, elected to remain in San Carlos rather than move out in the timber and move back again when we shut down. Some others who were slated to transfer to other camps refused to do so and of course were dropped from the rolls.

With the end of our work in sight, if no other work is made available, there will be some Indians who will suffer from lack of funds with which to live over the winter. We are all hoping that some new form of employment will result from the finish of this work. There should be much work that could be lined up, aside from the jobs that we have been engaged on. For instance soil erosion has claimed a goodly area of this reservation and reclamation work could be undertaken in the form of putting back into proper channels once more many so-called dry washes on this reservation. The denuding of the range by stock and humans has so de-

stroyed coverage than when a stream does run in flood, the banks are so unprotected as to cause the stream to meander at will. Check dams for erosion control have not been built on this reservation as yet. There are many sites where this work could be undertaken if funds were available. Members of the Civilian Conservation Corps do this work. We can do it as well. Keene A. Ebright.

English At Five Tribes. The recreation room has proven its worth to the men and to the camp. The men gather together after the day's work is done and compete with one another in dominoes, checkers, moon and ping-pong. Playing is better than medicine and keeps the men in a happy frame of mind and frees their minds of that great curse called worry.

Ping-pong especially is attracting the men lately. One can hear the ping of the ball on the rackets and on the table and suddenly the outburst of laughter as one fellow scores a well-played point against his opponent. Some of the men are getting to be adept at the game and can put english on the ball that baffles an inexperienced player. B. C. Palmer.

The Flying Trapeze At Uintah and Ouray. Mr. Manwill and his son have been driving shows up here every Tuesday night. The past Tuesday they showed Jackie Cooper in "The Lone Cowboy". It was enjoyed by all. Also "Popeye" in "The Flying Trapeze". Attendance was only 80 due to our other camps being located so far away they have not been able to be over every time. Our families have been enjoying the talkies.

Next week "Little Miss Marker" will be on the screen. Ed. Wyasket in charge of camp duties has been keeping our camp in good shape. Carnes LaRose.

Skis At Yakima. The fellows are enjoying the winter sports in their leisure time, skiing being the most popular. We hope to develop a crew of real experts before the winter is over. Card playing, reading, checkers, and the radio are used to while away the evenings. Dave Ward.

Invites The U. S. At Shoshone. I am very pleased the way these men have thrown themselves in to the spirit of completion, they do not want and will not have any dams uncompleted on March 1st. I would like to be able to invite the people of the U. S. to see what these men on this reservation, and every other reservation, have accomplished since this Conservation began. It has proved to all as a whole that all the Indian needs is the instruction and the work and he can do as good a job as the next man. R. G. Pankey.

President's Ball Observed At Pine Ridge. The camp boys turned their attention to "The Birthday Ball for the President" on Wednesday night and all reported enjoyable time as well as help the good cause for which it was intended. James Whitebull.

Money For The Roosevelt Fund At Southern Navajo. We had a Squaw Dance on the night of January 30 in the Fort Defiance Chapter House. There was a good-sized crowd and everybody had a good time. They danced until 5:30 in the morning. The money made was turned over to the Roosevelt Fund for crippled children. Ben Hardison.

Showboat At Flathead. An order has been placed for a radio, checker boards and chess sets. These will arrive this coming week, and everyone is eagerly awaiting their addition to the recreation hall.

Friday night the Forest Service Showboat again visited our camp. They showed some very interesting forestry pictures. One film showed the manufacturing plant of the Chrysler Motor Company. The wonders of this plant were interesting to the large crowd attending the show.

The two forestry men with the Showboat enjoyed a few games of ping pong in the recreation hall, immediately following supper, and remarked favorably of its presence in our camp.

Following the show those interested in dancing moved to the recreation hall and danced until early Saturday morning. Music was furnished by camp members as usual. Eugene Maillet.



Center: A
Seminole
Grandmother
And Her
Schoolgirl
Granddaughter



Above: Seminole
Girl Scout Clean-
ing Up After The
Christmas Play



Above: Two Young
Seminole Bathers
At A Scout Picnic
On The Beach



Left: Semin-
ole Girls And
Teacher's
Daughter At
Beach Picnic

Right: Young
Seamstresses
Mending The
School Flag



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